

Is there a Godhead/Trinity?

Is there a Godhead? What does that mean? What's with this word Trinity? Is there Biblical proof of a Godhead or a triune God? Do Christians worship and pray to three gods or one? Those questions are asked all the time. No doubt Christians from all backgrounds and persuasions debate over this doctrine. It's built into human nature to deny what we do not understand (the lack of faith).

Why do so many accept or deny this doctrine? These are just some of the questions we must attempt to answer. This article proposes to give Biblical evidence on this doctrine. It's set forth as documentation to the skeptic, or the believer in whom a well-informed conclusion can be drawn from these facts.

We must, above all, keep in mind that any and all information in which a doctrine stands or falls **must** be extracted from God's word the Bible alone. It must be the deciding factor in one's decision whether or not a doctrine is true or not. The **Bible alone** must be the **final authority** in all matters of doctrine and theology. Our preconceived ideas or programming from others must be cast away when confronted with the evidence from the Bible.

God has graciously given salvation in our Lord Jesus, and filled us with His spirit, which He has preserved His word for us so that we are able to rightly discern His will. We have nothing to fear from God or His word when searching for truth. The question is will you give up wrong doctrine for true doctrine when confronted with it? Will you?

What is the debate?

The debate is this. Those that do not believe in the Godhead say it is not in the scriptures and cite hundreds of passages of the oneness of God, they deny any Godhead or that God is more than one God. They will say God is one, and that Jesus and the Holy Spirit are God Himself and are not separate. Those that believe in a Godhead say there is one God and cite hundreds of passages of that Godhead, and they say God is God, Jesus is God, and the Holy Spirit is God. They say all three are truly God but separate persons. They do not believe God is three gods but one. We must understand the actual word "trinity" is not in the Bible never has been never will be. No where do we see this word. The word Godhead is in the Bible (Greek *thi-ot'-ace*) it appears three times in the Scriptures. Think of that! Divine guidance or just a coincidence?

Evidence from the Old Testament and New Testament

In this section we have **cataloged every verse** that either directly or eludes to the doctrine of the Godhead. Very often people make the simple out to be complicated.

First, I would have you understand that we can not force God to be something He is not, neither can we say He is not something He is. As believers we must rest in Him, and His word, which reveals Him to us.

Second, it's not wrong to have difficulty comprehending this doctrine. If a doctrine is present in Scripture, no matter how strange it may be, it's Biblical and we should adhere to it. Is the doctrine of the Godhead an essential doctrine? Yes.

Thirdly, in our search for true Biblical doctrines we must look to the Bible, and occasionally external sources to support it, for the evidence we need to have a correct understanding. I have placed before you all of the evidence you need. I have done the work for you. If you researched all of this material allowing the Holy Scriptures to speak, you will understand the good doctrines that adorn our God and savior.

Old Testament

The word **God**, in Hebrew *Elohiym* (*el-o-heem'*) Plural of *gods* in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God, is listed in the entire Bible over four thousand times. The word **Lord**, in Hebrew, *Yehovah* (*yeh-ho-vaw'*) (the) *self-Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord, this word is used to describe God as well.

The first time the word Lord is used is in Genesis 2:4. There is no doubt that the Old Testament, as does the whole Bible, clearly show that there is one God. We affirm that. However, it does show He is manifested in three persons as well.

God uses the formula of **three** throughout the Bible extensively. For example: 2 Samuel 24:12; 1 Kings 10:19; 1 Chronicles 16:3,16,17; 21:10. There is also the presence and mention of the Holy Spirit.

One God

Genesis 1:1; 33:20; Exodus 3:2,4,6; 14:6,2,3; 16:10; 20:3; 22:20; Leviticus 9:4,6,23; Deuteronomy 4:35; 5:7; 6:4; 30:17;32:12,16,17,37,39; Ruth 1:16; 1 Kings 18:33,34,36; Nehemiah 9:5,6; Isaiah 1:24; 12:2; 26:4; 37:16,20; 40:38; 41:4; 43:10; 44:6,8; 45:5,6,18,21,22,23; 46:9; 48:12; 51:15; Jeremiah 10:10; Daniel 2:28; 34:35,37,44,47; Hosea 11:9,10; 12:4-6; 13:4; Micah 7:7; Habakkuk 1:12; Malachi 2:10.

A Godhead

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1:26)

Genesis 1:1,2; 3:22; 6:3; 11:7; 18:1-5,8,9-33; 22:8,11,12; 24:1-27; 49:10,24; Exodus 2:24; 3:14,15,16; 4:5; 23:20-23; 29:45,46; 31:1,3; 32:34; 33:14,19; 34:5,6; Numbers 6:24-26; 10:10; 11:25,29; 15:41; 22:22-35; 24:2,17,18; 27:18; Deuteronomy 4:24-35; 6:4; 7:9; 18:15; Judges 3:10; 6:34; 13:25; 14:6,19; 15:14; 1 Samuel 10:6,10; 16:13,14; 19:20-24; 1 Kings 17:10-24; 2 Kings 19:15-19; 2 Chronicles 15:1; 18:23; 20:14; Nehemiah 9:20-30; Job 4:15; 19:25; 27:3; 32:8; 33:4,23-25; Psalm 2:2,7,12; 8:5,6; 16:10; 22:1-31; 29:3; 45:6,7; 50:5,6; 51:11; Chapter 72; 74:2; 77:13; 78:54; 84:8; 89:18; 95:3; 96:4,5; 110:1,4; 118:22; 132:11,17; 135:19,21; 139:7; 143:10; 146:5; Proverbs 1:23, Chapter 8; 30:4; Ecclesiastes 11:5; 12:11; Isaiah 6:3; 7:14-16; 8:14,18; 9:6,7; 11:1-5,10; 12:2; 19:20,25; 22:21-25; 25:9; 26:4; 28:16; 30:1; 32:1-4,15; 33:22; 40:3-5,7,10,11,13; 42:1-16; 43:3,10,11,12; 44:3; 45:15; 48:12; 49:6-9,16,26; Chapter 53; 59:19-21; 61:1; 62:2,5; 63:1-8,10,11,14; Jeremiah 30:5,9; 31:31-34; 33:15-17; Ezekiel 1:12,20; 2:2; 3:12,14,24; 8:3; 11:1,5,24; 17:22-24; 34:23,24,31; 36:27; 37:1,14; 39:29; 43:2-5; Daniel 2:28; 3:25; 7:27; 9:24-26; Joel 2:27-29; Amos 9:11; Micah 2:7,13; 3:8; 4:1-8; 5:2-5; 7:7; Haggai 2:5; Zechariah 3:8; 4:6; 6:12,13; 7:12; 11:12,13; 12:8,12; 13:1,6,7; 14:4,5,9; Malachi 3:1,3; 4:2,3,5,6.

The Angel of the Lord

The angel of the Lord is simply a messenger of the Lord. In the New Testament that ultimate messenger was none other than Jesus Himself. Genesis 16:7 is the first time this phrase is used. Genesis 16:11; 19:1; 22:11,12; Exodus 3:2,4,6; 23:20-23; 32:34; 33:2,14; Judges 2:1; 5:23; 6:11,12,20;

13:3,9,13,15-23; 2 Samuel 14:17; 2 Kings 1:3,15; 19:35; 1 Chronicles 21:15,18; Ecclesiastes 5:6; Isaiah 37:36; Zechariah 1:11-13; 3:1,2,5,6; 12:8.

Christophany/Theophany

Genesis 18:1-5; 37:15-17; Joshua 5:13-15; Judges 13:6; 11:15-23.

New Testament

There is the three present in the New Testament for example: Matthew 2:11; 4:4,7,10; 27:40; Mark 4:19,20; 9:4. The doctrine is all over the New Testament. Its there one simply has to look for it. John's gospel for example is loaded with references to this doctrine. Very often God, Jesus Christ, and the Holy Spirit are spoken of as three separate persons. How dare we think that God has to fit into our mold! His ways are not our ways. He is and can be whomever he wants, and He does not need permission from us to do anything.

One God

Mark 12:32; Luke 5:21; Romans 3:30; 1 Corinthians 8:4,6; Galatians 5:20; Ephesians 4:3-6; 1 Timothy 2:5; James 2:19.

Angel of the Lord

Matthew 1:20,24; 2:13,19; 28:2; Luke 2:9.

A Godhead

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:16,17)

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" (Matthew 28:19)

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mark 16:19)

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35)

Matthew 1:17,20,25 (the Lord did not cease to be God just because He came down to us) 2:4,6,11,15; 3:11; 4:1; 7:21; 10:20,32,33,40; 11:27; 12:18-21,28,31,32; 14:33; 16:16,17,20,27; 17:2,3; 19:17; 22:43-45; 23:9,10; 26:29,39,42,53; 27:46,54; Mark 1:1,8,**10-12**,24; 2:7,10; 3:11,29; 8:29,38; 9:7; 10:18,40; 11:17,25,26; 12:26,36,37; 13:11; 14:36,61,62; 15:39; Luke 1:15,31,32,41,67,78,80; 2:11,15,26,27; 3:16,**22**; 4:1,14,18; 5:21; 8:39; 9:20,33,35; 10:21,22; 11:13; 12:10,12; 20:37,41-44; 22:42,69,70; John 1:1,2,10,14,18,**32,33**; 3:5,6,8,13,16,17,31,34,35; 4:23,24-26,42; 5:17-23,26,30-31,36,37,39,43,45; 6:27,32,37,44-46,57,62,65,69; 7:16,28,29,33,39; 8:16,18,28,38,42,54,**58**; 9:4,35,37; 10:15,17,18,25,29,**30**,32,33,36,38; 11:25-27,41; 12:26-28,44,45,49,50; 13:1,3,31,32; 14:2,6-13,16,17,20,23,24,26,28,31; 15:1,2,8-10,15,16,21,23,24,**26**; 16:3,5,7,8,10,13-17,23-25,28,32; the whole chapter of 17; 18:11; 20:17,21,22,28,31; Acts 1:4,5,7,8,16; 2:4,17,18,22,24,33,34,36,38; 3:13,14,20; 4:8,31; 5:3,4,9,32; 6:3,5; 7:**51,55,56**; 8:15,17,18,29,37,39; 9:17,31; 10:3,4,19,20,38,44,47; 11:12,15,16,24; 13:2,4,9,33,52; 15:8,10,11,28; 16:6,7,10; 17:29,31; 19:2,6,21; 20:23,28; 21:4,11; 26:22,23; 27:23; 28:25; Romans 1:3,4,20; 4:24; 5:1,5; 6:4,11; 8:1,3,5,9-11,15,16,26; 9:1; 14:17,18; **15:6**, 8,13,16,30; 1 Corinthians 1:1,2-4,9,30; 2:4,10-14; 3:16,23; 6:11,19; 11:3; 12:3-6,12; 15:15,24-28,57; 2 Corinthians 1:19-22; 2:14,15,17; 3:3,17,18; 4:4-6; 5:5,18,19; 11:31; **13:14**; Galatians 1:1,3; 3:2,14; 4:6; 5:17,22,25; 6:8,18; Ephesians 1:1,3,13; 2:10,12,16,18,22; 3:5,14,16,19; 4:3-6,30,32; 5:2,5,18,20; 6:6,18,23; Philippians 1:2,11,19; 2:1,11; 3:3,9,14; 4:7,19; Colossians 1:1,3,15; 2:2,**9**; 3:1,3,17; 4:12; 1 Thessalonians 1:1,3,6; 3:11,13; 4:8; 5:9,18,19; 2 Thessalonians 1:1,2,12; 2:13,16; 3:5; 1 Timothy 1:1,2; 2:5; 3:16; 4:1,10; 2 Timothy 1:1,2; 4:1; Titus 1:1,3,4; 2:10,11,13; 3:4-6; Philemon 1:1; Hebrews 1:1,2-6,8,9,13; 2:4,9; 3:7; 4:14; 5:5,8,10; 6:4-6; 7:3,25; 9:14,24; 10:12,15,29; 11:25,26; 12:2,23,24; 13:8,20; James 1:1; 1 Peter 1:2,3,11,12; 2:5; 3:18,21,22; 2 Peter 1:1,2,17,21; 1 John 1:1,2,3,7; 2:1,20,22-24; 3:2,24; 4:2,3,6,9,10,**14**,15; 5:1,5-8,20; 2 John 1:3,**9**; Jude 1:1,4,20,21,25; Revelation 1:1,2,6,8,10; 2:7,11,17,27,29; 3:1,5,6,12,13,21; 4:2,5,8-11 (the one on the throne v.11 says he created all

things, Colossians says that is Jesus) 5:5,6,8-10,12,13; 6:1; 7:9,10,17; 11:11,15; 12:4,5,10,11,13,17; 14:1,4,10,12,13; 15:3; 16:13 (here the unholy trinity why would the enemy counterfeit a trinity if it was not true?) 17:14; 19:10; 20:2 (the unholy trinity) 20:6; 21:1-8,22; 22:3,13,16,17.

Origin of the doctrine

We must understand the actual word "trinity" is not in the Bible never has been never will be. No where do we see this word. The word Godhead is in the Bible (Greek *thi-ot'-ace*) it appears three times in the Scriptures. Think of that! Divine guidance or just a coincidence? As we have shown from both the Old and New Testaments it is in the Bible. Again, we need to point out that even though this doctrine is in the Bible it is difficult for us to comprehend the concept. We need to just leave that to God.

Tertullian, a lawyer and presbyter of the third-century Church in Carthage, was the first to use the word "Trinity" when he put forth the theory that the Son and the Spirit participate in the being of God, but all are of one being of substance with the Father. "For the very Church itself is—properly and principally—the Spirit Himself, in whom is the trinity of the one divinity: Father, Son, and Holy Spirit." (Tertullian, AD 212)

In the council of Nicea in 325 the debate was brought to the table. They declared the Son *homoousios*—coequal, consubstantial, and coeternal with the Father. By AD 381 in the council of Constantinople the statements of Nicea were affirmed, they produced the Nicene creed, and ended the Trinitarian controversy declaring it to be true. Please understand this is simply historical fact that is being stated. By no means did the councils have the final authority on these doctrinal matters. Again, if it's in the Bible and shown consistently then it's true.

The Early Church

Of course in the first place we have the overwhelming evidence of the Scriptures that declare this doctrine to be fact. As early as AD 96 we have a clear alluding to it.

"Do we not have one God and one Christ? Is there not one Spirit of grace poured out upon us?" (Clement of Rome, AD 96)

"Who then would not be astonished to hear men called atheists who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power and union and their distinction in order?" (Athenagoras AD 175)

"We acknowledge a God, and a Son (His Logos), and a Holy Spirit. These are united in essence—the Father, the Son, and the Spirit." (Athenagoras AD 175)

"The three days which were before the luminaries are types of the triad of God." (Theophilus AD 180)

"They ascend through the Spirit to the Son, and through the Son to the Father. And in due time, the Son will yield up His Work to the Father, even as it is said by the apostle." (Irenaeus AD 180)

"The universal Father is one. The universal Word is one, and the Holy Spirit is one." (Clement of Alexandria AD 195)

"We pray at a minimum not less than three times in the day. For we are debtors to three: Father, Son, and Holy Spirit." (Tertullian AD 198)

"The earth is moved by three things: Father, Son, and the Holy Spirit." (Hippolytus AD 205)

"The father is above all, the Son is through all, and the Holy Spirit is in all." (Hippolytus AD 205)

"We are not ignorant that there is one God; and one Christ, the Lord, and one Holy Spirit." (Cyprian AD 250)

"The invocation of the Trinity—of the names of the Father, the Son, and the Holy Spirit." (Firmilian AD 256)

Conclusion

As we close this study, it's important we point out that we could go on and on with pages of argumentation for or against the doctrine of the trinity. I have supplied you with all of the Scriptures verses that speak to this subject. We can't stress enough that if a doctrine is in the Bible and shown consistently then

it's true. We are saved by grace, and that grace is sufficient for us. We are convinced from the multiple references to the Godhead that it is Biblical.

Links

I would suggest reading "A Dictionary of Early Christian Beliefs" by David Bercot, pp. 651-656. To get a fuller read on what the early Church thought of this.

Also further research sites:

http://www.hdd-gods-ministry.com/trinity_part_3.htm

<http://www.carm.org/doctrine/trinityplural.htm>

<http://www.carm.org/misc/plurality.htm>

<http://dianedew.com/godhead.htm>

<http://www.evidence.info/apologetics/trinity.html>

<http://www.carm.org/doctrine/trinity.htm>

Amen?